1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

and 40). Miss Agnes Branting, who has kindly examined the textiles here reproduced, found the frontlet in fig. 40 especially interesting, as similar fillets are woven by the peasantry in very many provinces of Sweden, for instance Scania, Halland, Wermland and Helsingland. Miss Branting writes on this matter as follows: »Fillets of this kind are made without any other implement than just any sort of object to which the yarn can be attached, say a weighted pincushion held on the knee. The weaving is begun from the centre of the fillet by crossing one yarn over another; for each turn a yarn is added (from a number fastened with pins) on either side. When the edge yarn has been reached, this is turned inwards, and the plaiting then proceeds from the edges towards the centre. This gives a certain firmness and compactness to the edges, and makes the middle portion slightly thinner, as may be noticed if looked at against the light.»[1]

Sometimes the frontlets are decorated with snail-shell spangles, sewn on, although such pieces of magnificence as the frontlet here shown in fig. 41 are very rare. From fig. 42 can be seen the way this frontlet is meant to be worn. These very decorative snail shell spangles are made from the shells of a large, white land snail (Borus oblongus, fig. 43), common in the Chaco. The Choroti do not themselves make these snail-shell spangles, but obtain them through barter from other tribes.

Narrow frontlets of woollen yarn (see fig. 30: the 3rd and 4th men from the left) or birdskin (see figs. 17 and 30: the boy who is fifth from the left) are of very common occurrence; less frequently seen are frontlets made from palm leaves, some of which are provided with chin straps, so as not to slip easily off the head (fig. 44).

Fig. 38. Legging, of deer-skin with yellowish-brown hair-covering remaining. Worn for protection against thorny plants. Choroti. Gran Chaco, Bolivia. 1/4. Riksm. 03. 3. 383.

At dances and other festive occasions, the men are fond of wearing particularly handsome, broad frontlets or head ornaments of stiff or downy

[1] Compare with this a method of hand-weaving described from the Choroti by Erland Nordenskiöld. Nordenskiöld (13), p. 111.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

kind, the total length of which may amount to as much as 15 metres. Thus, for instance, the ornamental outfit seen in fig. 56 consists of two necklaces, respectively 4.39 and 4.61 metres long.

Necklaces of mussel- or snail-shells of the shape shown in fig. 57 and 58 are also popular. The necklace, fig. 57, consists of 15 spangles made from shells of the common river mussel of the Chaco. The spangles, which are only slightly more than one millimetre thick, are chipped or ground into more or less circular shape, and in, or near, their centre have a perforation right through. Through these holes a string is threaded, so as to keep the spangles fixed in the way shown in the picture. On the reverse sides the spangles retain the rough, greenish brown surface of the mussel-shell; their front sides display the mother of pearl lustre peculiar to the inner side of mussel-shells. In each spangle the front face is pitted with 4 to 5 shallow borings, which either have a magical significance, or may be only designed to enhance the decorativeness of the necklace.

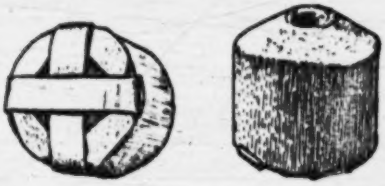

Fig. 54. Ear-lobe discs, of wood with tin mountings. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 57.

Fig. 55. Ear-lobe disc of wood, bored right through. On its cylindrical surface ornament has been burned in. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 56.

The tags on the necklace shown in fig. 58 consist of rectangular slabs of mussel- or snail-shells. These slabs, which have been very neatly chipped into shape, possess on their front sides a beautiful mother-of-pearl lustre, although they are not of such high opalescence as the spangles in the necklace, fig. 57. The front side of each tag has 3 to 5 shallow borings, the hinder side is bone white. Necklaces of this kind, with quadrilateral tags of mussel- or snail-shell, are specially characteristic of the Chaco.[1]

The Choroti have acquired glass beads from the Europeans, but such beads are far less valued than spangles or the thin plates of snail- or mussel-shells.

[1] Krickeberg (1), p. 138.

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[321]

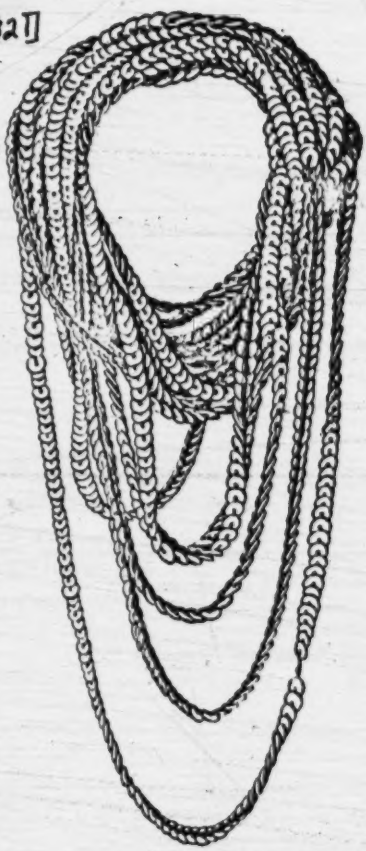

Fig. 36. Ornament consisting of two necklaces formed by perforated and threaded snail shell spangles. One of the necklaces is 4 m 39 cm long, the other 4 m 61 cm. Choroti. Gran Chaco. Bolivia. Riksm. 03. 3. 45 & 46.

Fig. 37. Necklace of mussel-shell discs. Choroti. Gran Chaco. Bolivia. Riksm. 03. 3. 49.

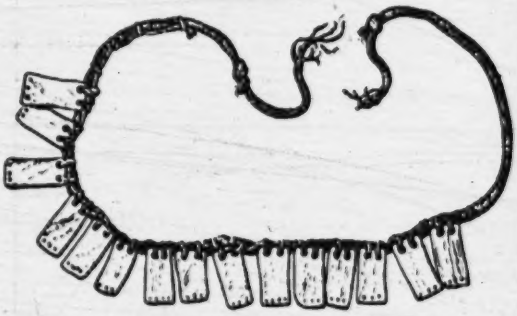

Fig. 38. Necklace of plates of mussel- or snail-shells. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 48.

mussel-shells. Necklaces worn by the women (figs. 61 and 62) as a rule consist of glass beads, but I saw men, too, wearing this kind of ornament (figs. 17 and 53).

The men adorned themselves with armlets, generally consisting of a narrow strip of birdskin, with the down, mostly white, left on (fig. 151). But armlets made out of white-haired oxhide, or palm leaf (fig. 24), were also of common occurrence. Another kind of armlet, which I less frequently saw, consisted of a narrow woollen-band, with snail-shell spangles sewn on (fig. 171, the man on the left in the foreground).

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6 Mataco SI7

C 322 [372]

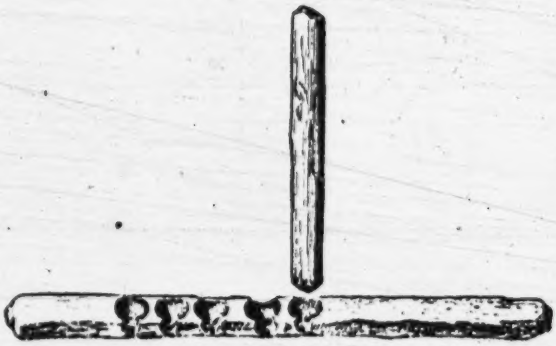

Fig. 148. Fire-drilling implement, consisting of two wooden sticks. Choroti. Gran Chaco. Bolivia. 2/3. Riksm. 03. 3. 193.

For scraping and polishing wooden objects, pieces of mussel-shell are used. Formerly, when the Choroti could not obtain iron, all woodwork was produced exclusively by means of fire and mussel-shells. In shaping a piece of wood, the parts that were to come away were burnt in the fire, and the charred parts then scraped off with a sharp-edged piece of mussel-shell.

Nordenskiöld mentions that the Choroti, in the same way as other Chaco tribes, use saws made of hard wood with which they, among other things, saw off the stem and leaves of the, to the Indians so important, caraguatá plant,[1] after having grubbed it up with a fork-like digging stick.

C [412]

Fig. 149. Stems of a liana (Asclepiadaceæ), which forms the material of which fire-drilling implements of the Choroti generally are made. Gran Chaco. Bolivia. 1/3. Riksm. 03. 3. 196.

C [412 32] C 372 [415 23] M [372 415 23]

Awls for working purposes are made of bone (fig. 147). Bone awls are also used for tattooing (see p. 75, 78), magical blood-letting (see pp. 63 and 64), and as weapons of offence (see p. 101).

Like other Chaco tribes, the Choroti produce fire by drilling. Their fire-kindling implement consists of two round-sectioned, dry sticks of wood (fig 148), usually obtained from a species of liana (of the Asclepiadaceæ), fig. 149. One stick (the female one), which is thicker, and usually longer, than the other one (the male stick), has one or more bowl-shaped indentations, at

Fig. 150. Tail of armadillo, used as a tinder box, Mataco. Gran Chaco. Argentina. Exactly similar tinder boxes are used by the Choroti. 2/3. Riksm. 03. 3. 572.

[1] Nordenskiöld (11), pp. 65 and 66, also (12), pp. 110 and 111.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

The wool of the sheep is turned to account. Sheep and goats are sometimes killed.

Cow horns are used as tinder-boxes, spoons and occasionally trumpets.

Little enclosures are sometimes built for the sheep and goats.

Goat horns are also turned into spoons.

Fig. 11. Wooden Spur.
Ashluslay. G. M. (A. 197) 1/2.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

Pottery painted before burning has been found in the greater part of the high ground of Columbia, in the whole area of the old Incan empire, in the whole of northern and central Argentina, on the (O) lower Rio Parana[1]), on the (N) Alto Parana[2]), in (l) São Paulo[3]), at (q) Laguna in S. Brazil[4]), in (s) Rio Grande do Sul[5]), in the neighbourhood of (a) Rio de Janeiro[6]), on (c) Marajó Island[7]), in (d) Comany in Brazilian Guiana[8]), on the (S) Island of Trinidad[9]), and on the (p) islands of Aruba and Curaçao[10]).

To distinguish the source of the extremely simple ornamentation sometimes painted on the earthenware of the Choroti and Ashluslay Indians is, I think, now impossible. For my part I deem it probable that it is a clumsy imitation of that which they have seen more advanced tribes, perhaps the Chané and Chiriguano, paint on their earthenware.

Wood-carving.

As regards the making of wooden articles by the Choroti and Ashluslay, I have no further information of anthropogeographical interest to give beyond what was said above.

Articles made from bones and snail and mussel shells.

The Choroti and Ashluslay have a whole series of articles made of bones and snail and mussel shells. Respecting their manufacture, I have nothing of anthropo-geographical interest to say.

1) TORRES (2), p. 92, p. 108.
2) MAYNTZHUSEN, p. 466; KUNIKE, p. 150.
3) v. IHERING (3), Pl. 23, fig. 31.
4) H. MEYER, (2), p. 340.
5) Region de Cahy and Forromeco, KUNERT, p. 33. According to Kunert these are post-Columbian.
6) NETTO, p. 412.
7) NETTO, Pl. I, etc.
8) GOELDI, numerous illustrations.
9) DE BOOY, Pl. 8, etc.
10) JOSSELIN DE JONG, numerous illustrations.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

A C 321 401

The Choroti and Ashluslay understand how to bore through teeth and mussel-shells. For this purpose they now use drills, made of darning-needles provided with a handle, which they obtain from the whites. The art of drilling holes in bone must be very ancient in S. America, being certainly known to every Indian tribe. The Tierra del Fuegians, however, seem not to possess necklaces of drilled teeth.

The carving and ornamentation of calabashes.

A C 415 322

Calabashes are extensively used in the whole of tropical S. America. They are lacking only in the extreme south of the continent and among some Gês-tribes who are quite uncivilized. Even up on the Andes the Indians often have calabashes which they get from the valleys on the eastern slopes of these mountains. Calabashes have been found in old excavations in the Puna de Jujuy[1]) where they cannot be cultivated. During his archaeological excavations at Calama in Puna de Atacama UHLE[2]) found numerous calabashes. He believes that the Indians there received them from Argentina.

The Choroti and Ashluslay have no tree calabashes, but use the fruit of a cucurbitaceæ which they cultivate. From these they make boxes, large bowls, etc.

Fig. 67. Calabash box with lid. R. M. (A. 1304). 1/4.

They often provide these boxes with lids which are not infrequently carved in the shape of a star. They are made in the manner described by SÁNCHEZ LABRADOR[3]), speaking of

[1]) LEHMAN-NITSCHE (1).
[2]) (5), p. 109.
[3]) Vol. 1, p. 271.

[text continues on p. 224]